

A True and Exact

COPY

OF A

Treasonable and Bloody Paper;

Called, The

Fanaticks New-Covenant:

Which was taken from Mr. *Donald Cargill*, at *Queens-Ferry*, the Third Day of *June*, Anno Dom. 1680. One of their *Field-Preachers*, a declared Rebel and Traytor:

Together with their Execrable

DECLARATION.

Published at the Cross of *Sanguhair*, upon the Twenty Two Day of the said Month of *June*, after a Solemn Procession, and Singing of *Psalms*, by *Cameron*, the Notorious Ring-Leader of, and Preacher at, their *Field-Conventicles*, Accompanied with Twenty of that Wicked Crew.

Reprinted at LONDON by T. N. according to the Copy
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A True and Exact Copy of a Treasonable Paper, called, The Fanaticks New-Covenant.

WE Under-Subscribers, for our selves, and all that join with us, and adhere to us, being put to it by God, our Consciences, and Men; Do bind our Souls with a solemn and sacred Bond, lest on the one hand we should be carried away with the stream of the Apostacy and defection of the Church in this time, and on the other hand, lest we should (not being so engaged) evanish in vanity, and be without a right Rule in good Designs: We judged it our Duty again to covenant with God, and one another, and to publish this *DECLARATION* to the World of our Purposes, that Men may know our most inward-thoughts, the Rules that we walk by, and the outmost ends that we have before our eyes for this intent, that these who are lovers of God, zealous of His reigning in Glory, and desirous of Reformation, and the Propagation of his Kingdom, may have occasion no more to be jealous of our Intentions, and others may have no ground to load us with odious and foul Aspersions; but, that all knowing the truth of us, if they shall strive against us, and Truth with us, shall do it without excuse, and against conviction; and that these who shall join with us, may do it upon solid and undoubted-grounds, and both they and we may expect Grace from Him, Faithfully to persevere, and happily to be successful in so good Purposes.

It is true, We are not ignorant of the great unmindfulness, failing, counteracting, and mocking that has been in our former Vows and Covenants with God, and of the great Judgments that hath, and are like to follow such impious and sinful dealing with God in such weighty Matters, (for which we both ought and desire to be humbled before Him) which cannot but make us with great trembling of Heart enter into new ones, knowing both our own weakness and readiness to relapse, and the great hazard and danger of such relapses; Yet, the desire of recovering and preserving a remnant, and the conviction of this, as the most convenient mean, the zeal to God's Glory, and Christ's reigning, (which is the highest and most acceptable duty Man can perform to God) hoping for His Mercies, (who is witness to the integrity of our Hearts, and rightness of our Intentions) that he will instruct, direct, accept, and prosper us, we go forward, declaring, that nothing else but what we here express is our Design.

I. We

I. We Covenant and swear, that we take the only true and living God, Father, Son, and Holy Ghost, to be our God, and betakes our selves to the Merits and Righteousness of his Son, as the alone Righteousness that can justify us before God; and that we take his Scriptures and Word to be the object of our Faith, and rule of our Conversation in all things; and that we shall give up our selves to Him to be Renewed, Instructed, and in all things ruled by His Spirit, according to that Word; and shall earnestly endeavour by His Grace, to render to Him that Love, Worship, and Obedience, that His Word requires, and His Goodness engages us to.

II. That we shall to the utmost of our Power, advance the Kingdom of our Christ establish'd throughout the Land, (if at any time hereafter God shall give us this opportunity) Righteousness, and the true Reformed Religion, in the Truth of its Doctrine, in the Purity and Power of its Worship and Ordinances, and in its Discipline and Government, and free the Church of God from the Thralldom, Tyranny, Inroad, and corruption of Prelacy on the one hand, and Erastianism on the other. And that we shall to our Power, relieve the Church and Subjects of this Kingdom, (we being called thereto, by His giving of us Power, Power being Gods-Call to do good,) of that Oppression that hath been exercised upon their Consciences, Civil Rights and Liberties, that Men may serve Him Holily, without Fear, and possess their Civil Rights in quietness, without disturbance.

III. That we shall endeavour to our utmost, the extirpation of the Kingdom of Darkness, and whatsoever is contrair to the Kingdom of Christ, and especially Idolatry, and Popery in all the Articles of it, as we are bound in our National Covenant; and Superstition, Will-worship, and Prelacy, with its Hierarchy, as we are bound in our Solemn League and Covenant; And that we shall with the same sincerity, endeavour (God giving us assistance) the overthrow of that Power that hath established that Prelacy and Erastianism over the Church, and exercises such a lustful and arbitrary Tyranny over the Subjects, seeking again to introduce Idolatry and Superstition in these Lands, contrair to our Covenants; And in a word, that we shall endeavour the extirpation of all the Works of Darkness, and the Relicks of Idolatry and Superstition, (which are both much enlarged and revived in our times,) and execute righteous Judgment impartially (according to the Word of God, and degree of Wickedness) upon the Committers of these things, but especially, Blasphemy, Idolatry, Atheism, Sorcery, Perjury, Uncleaness, Profanation of the Lords-Day, Oppression and Malignancy; that being thus zealous for God, he may delight to dwell among us.

IV. Seriously considering, that the hand of our Kings has been against the Throne of the Lord, and that now for a long time, the Succession of our Kings, and the most part of our Rulers with him, hath been against the Purity and Power of Religion and Godliness, and freedom
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of the Church of God, and hath degenerate from the Virtue and good Government of their Predecessors into Tyranny; and hath of late so manifestly rejected God, His Service and Reformation, as a Slavery, as they themselves call it in their publick Papers, (especially, in these last Letters to the King, and Duke of *Lauderdale*) disclaiming their Covenant with God, and blasphemously inacting it to be burnt by the Hand of a Hangman, governed contrary to all right Laws, Divine and Humane, exercised such Tyranny, and Arbitrary Government, oppressed men in their Consciences and Civil Rights, used free Subjects (Christian and Reasonable Men) with less Discretion and Justice than their Beasts; and so not only frustrate the great end of Government, (which is, that men may live Godly, Holily, and Peaceably under them, and might be maintained in their Rights and Liberties from injury and wrong) but hath also walked contrary to it; So that it can no more be called a *Government*, but a *lustful Rage*, exercised with as little right Reason, and with more cruelty than in Beasts, and they themselves can be no more called *Governours*, but *publick Grassators*, and *publick Judgments*, which all Men ought as earnestly to labour to be free of, as of Sword, Famine, or Pestilence raging amongst us; and besides, hath stopped (instead of punishing) the course of Law and Justice against Idolaters, Blasphemers, Atheists, Murtherers, Incestuous and Adulterous, and other Malefactors; and instead of rewarding the good, hath made Butcheries and Murthers on the Lords People, sold them as Slaves, Imprisoned, Forfaulted, Bannished and Fined them, upon no other account, but for maintaining the Lords Right to Rule Consciences, against the Usurpations of Men, for fulfilling their Vows, and repelling unjust Violence, which innocent Nature allows to all; of all which, and moe particulars, we can give (we speak as before God) innumerable and sure Instances: Neither can it be thought, that there is hope of their returning from these Courses, having so often shewed their Natures, and Enmities against God, and all Righteousness, and so often Declared, and Renewed their Purposes and Promises of persevering in these Courses. And, suppose they should dissemble a Repentance of these Evils, and profess to return to better Courses, being put to Straits, or for their own Ends, (for upon no other account can we reasonably expect it;) and though it might be thought, that there might be Pardon for what is done, (which we cannot yet see to be, without the violation of the Law of God, and a great guiltiness on the Land, from which guiltiness the Land can never be free, but by executing of Gods righteous Judgments upon them, for omitting of so greatly deserved, and so necessarily requisite a Justice;) yet they cannot be believed, after they have violated all Tyes that Human Wisdom can devise to bind Men; and beside, there will be something of Folly found, to think to bind a King that pretends to absoluteness: and our Fathers, or rather our Selves, at first judged it not warrantable to receive Him, without consenting to, and swearing of the Covenant: And if so, the renouncing and disclaiming thereof, we ought at present to judge, to be a just and reasonable ground of rejecting Him upon these grounds, being assured of Gods approbation, and Mens, whose Hearts are not utterly byassed, and their Consciences altogether corrupted, and knowing assuredly, that

the upholding of such, is to uphold Men, to bear down Christs Kingdom, and to uphold Satans, and the depriving of Men of right Government, and good Governours, to the ruining of Religion, and undoing of Humane Society. We then seeing the innumerable Sins and Snares, that are in giving Obedience to their Acts; on the other hand, seeing, if we shall acknowledge their Authority, and refuse Obedience to their sinful Commands, the endless Miseries that will follow, and siding with God (whom we hope will accept and help us to a liberation from their Tyranny) against his stated and declared Enemies; do reject that King, and these Associates with Him, from being our Rulers, because standing in the way of our Right, free and peaceable serving of God, propagating His Kingdom and Reformation, and overthrowing Satans Kingdom, according to our Covenant; And Declares them henceforth to be no lawful Rulers, as they have Declared us to be no lawful Subjects, upon a ground far less warrantable, as Men unbiassed may see; and that after this, we neither owe, nor shall yield any willing Obedience to them, but shall rather suffer the outmost of their Cruelties and Injustice, until God shall plead our Cause, and that upon these Accounts; because, they have altered and destroyed the Lords established Religion, overturned the fundamental and establish'd Laws of the Kingdom, taken altogether away Christs Church and Government, and changed the Civil Government of this Land (which was by King and free Parliaments) into Tyranny, where none are associate to be partakers of the Government, but only those who will be found by Justice to be guilty of Criminals, and all others excluded; even those, who by the Laws of the Land by Birth had a right to, and a share in that Government, and that only, because not of the same guiltiness and mischievous Purposes with themselves: And also, all free Elections of Commissioners for Parliaments, and Officers for Government, are made void by their making those the Qualifications of admission to these Places, which by the Word of God, and the Laws of this Land, were the cause of their exclusion before, so that none can look upon us, or judge us bound in Allegiance, to them, unless they say also we are bound in Allegiance to Devils, they being his Vicegerents, and not Gods.

V. We then being made free, by God and their own doings, He giving the Law, and they giving the transgression of that Law, which is the cause that we are loosed now from all Obligations, both Divine and Civil to them, and knowing that no Society of Men that hath corruption in them (which always is ready to beget disorders, and do injuries, unless restrained and punished by Laws and Government) can be without Laws and Government, and withal, desiring to be governed in the best way that is least lyable to Inconveniencies and Tyranny, We do Declare, that we shall set up over our selves, and over all that God shall give us Power, Government, and Governours, according to the Word of God, and especially according to that Word *Exod. 18. v. 21. Moreover, thou shalt provide out of all the People, able Men, such as fear God, men of Truth, hating Covetousness*; and that we shall no more commit the Government of our selves, and the making of Laws for us, to any one
single

single Person, and lineal Successor, we not being tyed as the *Jews* were; by God, to one Family, Government not being an Inheritance, but an Office, which must be squared, not to the Interest and Lust of a Man, but to the good of the Common-wealth, and this kind of Government by a single Person, &c. being most liable to Inconveniencies, (as sad and long experience may now teach us,) and aptest to degenerate into Tyranny. Moreover, we Declare, that these Men whom we shall set over us, shall be engaged to Govern us principally by that Civil, or Judicial Law, given by God to His People of *Israel*, especially in matters of Life and Death, and in all other things also, so far as they teach; except only that Law, (*viz.* anent Slaves) which does not agree with that Christian Liberty, established in all Christendom, (only violated by our Tyrants, and some others of late,) and that of Divorces and Polygamy; the one being not a Law, but a Permission granted, upon the account of the hardness of their Hearts, the other being a sinful custom, contrair to the first Institution of Marriage, crept into the Church: We know that Men of Malignant and Perverse Spirits, that has not a higher God than a wicked King, which suits only with their lustful licentiousness, and it may be others with them that seemed to be of better Principles, will raise an ignorant clamour upon this, that it is a Fifth-Monarchy, and we Fifth-Monarchy-Men, and will labour to amuse the People with strange terms, and put odious names on good things to make them hateful, as their way is; but if this be their Fifth-Monarchy, we both are; and ought to be such, and that according to His Word.

VI. It being the work of the Ministers of the Gospel, to preach, propagate, and defend the Kingdom of God, and to preserve the Doctrine, Worship, Discipline, Government, Liberties and Priviledges of the same, from all corruptions and incroachments of Rulers, and all others. And seeing, that the Ministers of the Church of *Scotland*, (at least the greatest part of them before) not only were defective in Preaching, and testifying against the Acts of these Rulers, for overthrowing Religion and Reformation, abjuring our Covenant made with God, establishing a Government in the Church, which that King calls His own Government, (and so not Gods) contrair to our Covenant; Against inacting of that blasphemous (to *Calvin* calls that Supremacy of *Henry* the Eighth, upon which this Prerogative is founded, and from which it is derived, and is no less, if not more injurious to Christ, and inslaving to his Church) and sacrilegious Prerogative given to a King over the Church of God, and against the other Acts and Incroachments of His Church, and hindered others also who were willing, and would have testified against them, and censured some that did it, (for which, together with the other Causes in their trust and administration, we may say, God hath left them to do worse things;) but also hath voted in that Meeting, (which they are pleased to call an Assembly of Ministers, but how justly, let Men judge) an acceptance of that Liberty, founded upon, and given by virtue of that blasphemously arrogated and usurped Power; and hath appeared before their Courts to accept of that Liberty, and to be enacted and authorized there as Ministers, and so hath willingly (for this is an elicited act of the Will, and not an Act of Force and Constraint) translated the Power of sending out, ordering, censuring, (for as they accept of their Liberty from them;

them, so they submit to their Censures and Restraints, at least all of them who were yet tried with it, and others of them appeared and acknowledged before their Courts, that they would not have done these things that they were charged with, if they had thought it would have offended them) Ministers departing from the Court of Christ, and subjection to the Ministry, to the Courts of Men, and subjection to the Magistrate, (which had been impious and injurious to Christ and His Church, though they had been righteous and lawful Rulers) and by their changing of Courts, (according to Common Law) hath changed their Masters, and of the Ministers of Christ are become the Ministers of Men, and bound to answer to them as oft as they will; and as by the acceptance of this Liberty in such manner, they have translated the Power, so they have given up and utterly quit the Government, and a succession of a Presbyterian Ministry; for as these were not granted them of their Masters, so they exercise their Ministry without them, and so by this, as the Ecclesiastick-Government is swallowed up in the Civil, (if the rest had followed them) the Ministry should have also been extinct with themselves, and the whole Work of Reformation had been buried in Oblivion, not so much as the remembrance of it kept up: These, together with the other of their Commissions in Preaching, the lawfulness of paying that Tribute declared to be imposed for the bearing down of the true Worship of God, (which they falsely termed *Seditious Conventicles*) and their advising these poor Prisoners to subscribe the Bond, and consequently could not but so advise all others, if put to it, (for the hazard that Men were in, will not make a real change of the Morality of that Action) and beside, the rest may be put to it upon the same hazard, and so if the one should advise, (which consequently they must do) and the other should subscribe, this would altogether close that door which the Lord hath made use of in all the Churches of *Europe*, for casting off the Yoke of the Whore, and restoring the truth and purity of Religion and Reformation, and freedom of the Churches, and should have stopped all ingress for Men, when once brought under Tyranny, to recover their Liberty again. These Ministers then, not being followers of Christ, who before *Pontius Pilate*, gave a good Confession, which was, that he was a King, and no King, if he have not power to order his House and Subjects, and they not following him, nor his Ministers, if not asserting and maintaining of this his Kingly Power, against all Incroachers and Usurpers of it; and besides, we being commanded, *If any Brother walk disorderly, from such to withdraw*; and although in the capacity we now are in, we neither have, nor assume to our selves Authority to give out definite and authoratative sentences of Deposition and Suspension against these Ministers; yet we declare, which is proper for us to do, that we neither can, nor will hear Preaching, nor receive Sacraments from these Ministers that hath accepted of, and voted for that Liberty; and declares all who have encouraged and strengthened their Hands, by hearing and pleading for them, all those who have trafficked for an union with them, without their renouncing and repenting of these things, all those that do not testify faithfully against them, and after do not deport themselves suitably to their testimonies, and all who joyn not in publick with their Brethren, who

who are testifying against them; we Declare, that we shall not hear them Preach, nor receive Sacraments from them, at least, till they stand in Judgment before these Ministers, and be judged by them who have followed the Lord, and kept themselves free of these Defections: And as our Hearts hath cleaved to these Ministers, while they were on the Lords side, and subjected our selves to them, so we shall still cleave to those that abide following Him, and shall be subject to them in the Lord.

VII. Then we do Declare and Acknowledge, that a Gospel-Ministry, is a standing Ordinance of God, appointed by Christ, to continue in the Church until the end of the World; and that none of us shall take upon him the Preaching of the Word, or Administring the Sacraments, unless Called, and Ordained thereto, by the Ministers of the Gospel: And as we Declare, that we are for a standing Gospel-Ministry, rightly Chosen, and rightly Ordained, so we Declare, That we shall go about this Work in time to come, with more Fasting and Praying, and more careful Inspection into the Conversation and Holiness of these Men that shall be Chosen and Ordained; the want of which formerly, hath been a great sin, both in Ministers and People, which hath not been the least cause of this Defection.

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THE
Declaration and Testimony
OF THE
*True-Presbyterian, Anti-Prelatick, and Anti-
Erastian, Persecuted-Party in*
SCOTLAND.

IT is not amongst the *smallest of the Lords Mercies to this poor Land*, that there hath always been some who hath given a Testimony of every course of Defection which we were guilty of, which is a Token for Good, that he does not as yet intend to cast us off altogether; but that he will leave a Remnant, in whom he will be glorious, if they (through His Grace) keep themselves clean still, and walk in His Way and Method, as it hath been walked in, and owned by Him in our Predecessors (of truly worthy Memory) their time, in their carrying on of our Noble Work of Reformation, in the several steps thereof, from Popery and Prelacy, and likewise from Erastian Supremacy, so much usurped by Him, who it is true (so far as we know) is descended from the Race of our Kings; yet He hath so far deborted from what He ought to have been, by His Perjury and Usurpation in Church-matters, and Tyranny in matters Civil, as is known by the whole Land, that we have just reason to believe, that one of the Lords great Controversies against us is, that we have not disowned Him, and the Men of His Practices, whether inferiour Magistrates, or any others, as Enemies to our Lord and His Crown, and the true Protestant and Presbyterian-Interest in their hands, our Lords espoused Bride and Church. Therefore, although we be for Government, and Governours, such as the Word of God, and our Covenants allows, yet we for our selves, and all that will adhere to us, as the Representatives of the true Presbyterian-Church, and covenanted Nation of Scotland, ~~considering the great hazard of lying under such a sin~~, do by these presents, disown Charles Stuart, who hath been Reigning, or rather (we may say) Tyrannizing on the Throne of Scotland, or Government thereof, (forfaulted several years since by his Perjury and breach of Covenant with God and his Church) and Usurpation of his Crown and Royal Prerogatives therein,

in, and many other breaches in matters Ecclesiastick, and by his Tyranny and breach of the very *Leges Regnandi* in matters Civil; for which Reasons, we declare, that several years since he should have been denuded of being King, Ruler, or Magistrate, or having any Power to act, or to be obeyed as such: As also, being under the Standard of Christ, Captain of Salvation, we declare War against such a Tyrant and Usurper, and all the Men of his Practices, as Enemies to our Lord Jesus Christ, his Cause and Covenants, and against all such as have strengthened him, sided with him, or any ways acknowledged him in his Usurpation and Tyranny, Civil and Ecclesiastick, yea, and against all such as shall strengthen, side with, or any ways acknowledge any other in the like Usurpation and Tyranny, far more against such as would betray or deliver up our free reformed Mother Church, into the Bondage of Antichrist, the Pope of Rome.

By this we Homologat the Testimony given at Rutherglen, the twenty ninth of May, 1679. and all the faithful Testimonies of these that have gone before us, as of these also that have suffered of late; and we do disclaim that Declaration published at Hamiltoun, June 1679. chiefly, because it takes in the Kings Interest, which we are several years since loosed from, because of the foresaid Reasons, and others, which may after this (if the Lord will) be published. As also, we disown, and by this resents the reception of the Duke of York, a profest Papist, as repugnant to our Principles and Vows to the most High God, and as that which is the great (though alace too just) reproach of our Church and Nation: We also, by this, protest against his succeeding to the Crown, and whatever hath been done, or any are essaying to do in this Land, (given to the Lord) in prejudice to our Work of Reformation.

And to conclude, We hope none will blame us for, or offend at, our rewarding these that are against us, as they have done to us, as the Lord gives the opportunity. This is not to exclude any that hath declined, if they be willing to give satisfaction to the degree of their offence.

Given at Sanquhair, the 22. of June, 1680.

These are the True and Exact Copies of the Fanaticks New-Covenant, and Declaration; Collationed with the Originals, which are kept amongst the Records of His Majesties Privy-Council; and attested by

AL. GIBSON Cl. Sti. Concilii,
And WILL. PATERSON, Cl. Sti. Concilii.

F I N I S.

1. The first of these is the
fact that the system is
not a simple one, but a
complex one, involving
many different factors,
and it is not possible to
simplify it into a single
factor.

2. The second of these is the
fact that the system is not
a simple one, but a
complex one, involving
many different factors,
and it is not possible to
simplify it into a single
factor.

3. The third of these is the
fact that the system is not
a simple one, but a
complex one, involving
many different factors,
and it is not possible to
simplify it into a single
factor.

4. The fourth of these is the
fact that the system is not
a simple one, but a
complex one, involving
many different factors,
and it is not possible to
simplify it into a single
factor.

5. The fifth of these is the
fact that the system is not
a simple one, but a
complex one, involving
many different factors,
and it is not possible to
simplify it into a single
factor.

6. The sixth of these is the
fact that the system is not
a simple one, but a
complex one, involving
many different factors,
and it is not possible to
simplify it into a single
factor.



A P R O C L A M A T I O N

Declaring Mr. *Richard Cameron*, and others, Rebels and Traitors, &c.



H A R L E S, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, To Our Lyon King at Arms, and his Brethren, Heralds, Maces, Pursewards and Messengers at Arms, our Sheriffs in that part, conjunctly, and severally, specially constitute, Greeting: Forasmuch, as Mr. *Richard Cameron*, *Cameron* his Brother, Mr. *Thomas Douglas*, Mr. *Donald Cargill*, and others their Accomplices, Have now at last shaken off all respect to Our Laws, and their Allegiance it self to Us their undoubted Sovereign, and have entered into expresse and open Combinations and Covenants, wherein they most Sacrilegiously do by a solemn Oath, Ingage themselves to disown Us and Our Authority, and declare it not onely lawfull, but a Christian duty upon all Our Subjects to rise in Arms against Us, and to Murther such as are in any Trust or Employment under Us, declaring Us an Usurper, and that none should obey them who are in Authority under Us, but such as would obey the Devil and his Vice-gerents; and that they will chuse and set up Magistrates, who shall govern them according to the Judicial Law of *Moses*, and not according to the Laws made by Us or any of Our Predecessors. Which Covenant, with several most Impious, Scandalous, and Seditious Pamphlets, were taken from the said Mr. *Donald Cargill*, (one of their Preachers) at the *Queens Ferry*, upon the Third day of *June* instant. Likeas, the said Mr. *Richard Cameron*, and his Brother, and Mr. *Thomas Douglas*, accompanied with several Ruffians, and particularly *John Vallang*, Brother-in-Law to *Robert Park*, one of the Bailiffs of *Sanguhar*, *Daniel Mackmitchel* in *Lorgfoot*, *Thomas Campbel*, Son to *Campbel* late of *Dalblair* in *Auchinleck* Paroch, *John Moodie*, Brother to the Miller at *Cubs-Milne* in the same Paroch, *John Fowler*, sometimes servant to the deceased, *Lindsay* of *Covington*, *Patrick Gemill*, Son-in-law to *Charles Logan*, Messenger at *Cumnock* maines, *James Stewart*, Son to *Archibald Stewart* at *Calsey-end*, near to the Earl of *Galloway*'s house, *Alexander Gordown*, called of *Kilbure*, *Francis Johnston* Merchant in *Clidsdale*, *Creichtown*, Son to *Robert Creichtown* of *Adistinch*, now in *Water-head*, and others to the number of twenty one persons, did upon the twenty two of *June*, enter within the Burgh of *Sanguhar*, with drawn Swords and Pistols in their hands, and after a solemn procession through the Town, did draw up at the Cross, and published and affixed upon the Cross, and other publick places thereof, a most Treasonable and unparralled Paper, disowning Us to be their King, and defaming Us with the very same Names and Designations used by the Usurpers in their greatest rage after they had Murthered the King, our Royal and blessed Father of eternal memory, and overturned all the Fundamental Laws and Rights belonging to Us and Our Subjects, whose Principles and Footsteps they exactly renew and follow: The reading and affixing of which Proclamation by these Traytors and Rebels, being clearly proved to Our Privy-Council by Witnesses upon Oath; and it being notour and undeniable, that these Traitors, to the number of seventy, or thereby, continue in Crimes, committing all manner of Outrages and Insolencies. We have therefore, with Advice of our Privy-Council, thought fit, as use is in such cases, to declare the said Mr. *Richard Cameron*, *Cameron* his Brother, Mr. *Thomas Douglas*, Mr. *Donald Cargill*, *John Vallang*, *Daniel Mackmitchel*, *Thomas Campbel*, *John Mudy*, *Patrick Gemill*, *James Stewart*, *Alexander Gordown*, *Francis Johnston*, and *Creichtown*, open and notorious Traitors and Rebels against Us and Our Authority, impowering and requiring all Our good Subjects to treat them as such. And particularly, We hereby require and command all Our good Subjects, as they will be answerable upon their Allegiance, to do their utmost diligence to discover the said Traitors, and to give timely Intimation with all possible speed, in case they be not able to seize and apprehend them themselves, to the nearest Officer of Our standing Forces, (if any be within twelve Miles) and if none be within the said distance, to the next Magistrate, commanding all persons to concur with Our Forces for apprehending the said Traitors. And to the effect, the Harbourers and Refettors, or those who neglect to discover them, may be known and punished, We do require the hail Heretors, or their Bailiffs or Chamberlands, in case of the Heretors above, to cause call and cite before them in a Court, all persons living upon their respective Lands, Men or Women, above the age of sixteen years, in the Paroches under-written, *viz.* *Carsfern*, *Balmaclellan*, *Dalry*, *Kells*, *Barr* in *Carrick*, the *Moor Kirk* of *Kyle*, *Galsfown*, *London*, *Tindergarth*, *Strelchago*, *Sanguhar*, *Irongray*, *Glencairn*, *Cumnock*, *Monigaff*, and *Penningham*, upon the second and last Tuesdays of *July* and *August* next, to take the Oaths of all the said persons living upon the respective Lands, whether any of these Traitors foresaid were in that Paroch, and where when: and lest they may pretend not to know the said Traitors, that they discover upon Oath any skulking or lurking persons which they are known to have been in that Paroch, after the Publication hereof in the respective Shires; and the Heretors or their Bailiffs and Chamberlands in their absence, to give an account of their diligence in Writing, within eight days after each Dyet foresaid, to the Sheriffs, Stewarts, Bailiffs of Regalities, Magistrates of Burghs, and shall adjoyn thereto the following Declaration upon Oath.

I do solemnly swear by the Eternal God, that I have truly and faithfully examined upon Oath, the whole Persons Men and Women living upon my Lands who compeared, who are above the age of sixteen Tears, whereof I am Heretor, Bailiff, or Chamberlain, within the Paroch of and that I caused my Officers give Execution upon Oath, that he did cite all the said Persons to the foresaid Diets, and have given an account of the Persons who compeared not, or compearing, refused to give Oath. And in case the said Traitors should leave and dishaunt the abovenamed Paroches, and repair to other Paroches or places, that immediatly upon notice from the Lieutenant-General, or any authorized by him to the Sheriffs and other Magistrats of the respective Burghs, where from time to time they resort, the said Magistrats are ordained to make intimation of the Hereots to their Bailiffs or their Chamberlains in their absence, to the end they may make the same enquiry after the same way and method, and to return an account of their diligence within two Moneths after such Intimation from the Lieutenant-General as aforesaid; with certification to such as compearnot and Doone, shall be holden and repute as connivers at, and concealers, of the said Traitors; and that the Heretors, or in their absence their Bailiffs and Chamberlains who shall not return their accounts to the said respective Magistrats as aforesaid, or their Deputs, and the said Magistrats who shall not turn their accounts to our Council the first Council day in *August*, for their diligence in *July*, and the first Council day of *September* for their diligece in *August*, shall be proceeded against with all rigor, as connivers at, and concealers of the said Traitors. And further, We do hereby require and command all Sheriffs, Stewarts, Bailiffs of Regalities, and Magistrats of Burghs where the said Traitors use to haunt or resort, to raise such persons in their respective Jurisdictions, as they shall find necessary for that Service, for whom they will be answerable; and that the Sheriffs and other Magistrats foresaid, require the assistance of the Commissioners of the Militia, in their respective Jurisdictions: And to search for, take and apprehend the said Traitors in their respective bounds; and in case they flye forth thereof, to advertise the Neighbouring, Sheriffs, and other Magistrats where appointed to do the like diligence, conform to the 144. Act 12. Par. K. Ja. 6. And if in pursute of the said Traitors they resisting to beken, any of Our saids Magistrats, or other Our good Subjects shall happen to kill or mutilat them, or any of them, We do hereby declare that they nor none assisting them shall ever be called in question, or pursued Civilly or Criminally therefore in time coming; but that these Presents shall be as sufficient for their exoneration, as if they had Our special Remission, and that their doing thereof shall be repute good and acceptable service done to Us. And for the better encouragement of such as shall apprehend and bring in the saids Traitors dead or alive, the Apprehender of Mr. *Richard Cameron* shall, as a Reward, have five thousand Merks; and for Mr. *Thomas Douglas*, M. *Donald Cargil*, and for the said *Camelet*, brother to M. *Richard*, who read and affixt the saids Traiterous Declaration at *Sanguhar*, three thousand Merks for each of them, and one thousand Merks for each one of the rest of the Traitors abovementioned, to be instantly payed to them by the Commissioners of our Treasury. And ordains these Presents to be Printed, and published at the Mercat Crosses of *Edinburg*, and Mercat Crosses of the remnant head Burghs of the several Shires of this Kingdom on the South-side of the Water of *Tay*, and other places needful, by the Sheriffs of the respective Shires foresaid, that one pretend ignorance.

Given under our Signet at *Edinburg*, the last day of *June*, One thousand six hundred and eighty, and of our Reign the thirty two Year.

Per Aſſum Dominorum Secreti Concilii.

WILL. PATERSON, Cl. Sti. Concil.

God Save the King.

Reprinted at London, for Andrew Forster in Kingstreet, Westminster, Anno Dom. 1680.



*An Account of their Royal Highnesses the Duke and Dutchess of York,
their Arrival and Reception in Scotland, the 26. of Octob. 1680.*

In a Letter from a Gentleman of their Highnesses Retinue, to a Friend in LONDON.

SIR,

Know it will be acceptable to You to know how it fares with us; and therefore till the next, (the Post being now going,) pray accept this hasty account: We have been in great Difficulties at Sea; Infomuch, that though we serve the best of Masters, we begin to wish there were no such thing as *Poper*y in the world, or that all Man-kind would come into it; for we you know have no such Zeal for any thing as our own ease, and do complain more then ever to be thus tossed about; And it is with admiration, that we behold the great Spirit of our Master stooping to this course usage. On Monday the 25th. we arriv'd at *Fife*, and were conducted to my *Lord Chancellor's* House at *Lesley* by all the well-affected Nobility and Gentry that could be drawn together from all parts; But to deal truly with you, They, together with His Majesties Guards, made not a Body of above 100 Horfe, at which his Highness did something wonder, the Country of *Fife* being the best and most populous part of *Scotland*. Yesterday their Highnesses and Train having been splendidly entertain'd by my *Lord Chancellor*, went on Board their Yatches, and arriv'd at *Leith* in the dusk of the evening, by which the Glory of our Entry here was much eclipsed: But we found it was so order'd by the Politick Managers, because the Show was all of our own making; for we had not a Reception to our expectation, being only complemented by the Militia of *Leith*, and this City, which were drawn up between *Leith* and the *Abby*; Indeed our fast friends did their best to have a better respect paid to their Highnesses, and cited the Gentry of 8 Southern Shires to attend them, and at least forty Gentlemen came in to congratulate our Arrival; And we are told at our entering *Holy-rood-house*, that many more had Complemented his Highness with their Presence, but that it hath been maliciously reported, that He intends to press on something about the Militia of this Kingdom, to which many of the Gentry do manifest great aversion; But that is not all, for we found an unlucky rumour here that his Highness is accused of something of an high nature in your Parliament; And though we are no way thoughtful about that, we do find, that even the Report (though false,) doth unspeakably dis-serve his Highness, and that he will meet with rudeness from these false People if his treatment at *London* be contrary to our expectation. We are not so well accommodated as at *S. James's*; and yet whatever the matter is, we do rather dread then desire to return to you; So that sometimes I fear things are worse than we are perswaded to believe, and that we shall not see you whilst the *Parliament* sits. I was willing to tell you thus much, because I believe you will not be told it in your *Gazet*: Let me know what the terrible Men at *Westminster* are Acting, and what you think of our Case; and pray believe, that where-ever I am, I will be, Dear Sir,

YOUR BEADSMAN.

